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ANSARUDDIN

بســــمِ اللّٰہِ الرَّحمٰنِ الرَّحِیمِ

In the name of Allah, the Gracious, the Merciful

Magazine of Majlis Ansarullah UK

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EDITORIAL BOARD

Published by:
Majlis Ansarullah UK
Baitul Futuh Mosque, 181 London Road,
Morden, Surrey SM4 5PT
Tel: 020 8874 6630 Fax: 020 8687 7845
E-mail: ansaruddinuk@hotmail.com

ANSARULLAH PLEDGE

اَشْھَدُ اَنْ لَّآ اِلٰہَ اِلَّا اللّٰہُ وَحْدَہٗ لَا شَرِیْکَ لَہٗ
وَ اَشْھَدُ اَنَّ مُحَمَّدًا عَبْدُہٗ وَ رَسُوْلُہٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad (saw) is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. InshaAllah.

ANSAR ARE REQUESTED THAT THEY NOT ONLY WATCH AND SUBSEQUENTLY READ THE FRIDAY SERMONS BY HUZUR (aba) BUT ALSO MAKE SURE THAT THEIR FAMILY MEMBERS LISTEN TO THOSE AS WELL. JAZAKALLAH

Dars-ul Qur'an

لَيْسَ عَلَى الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
جُنَاحٌ فِيْمَا طَعِمُوْٓا اِذَا مَا اتَّقَوْا وَّاٰمَنُوْا
وَعَمِلُوا الصّٰلِحٰتِ ثُمَّ اتَّقَوْا وَّاٰمَنُوْا ثُمَّ
اتَّقَوْا وَّاَحْسَنُوْا ؕ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿٩٤﴾

"On those who believe and do good works, there shall be no sin for what they eat, provided they fear God and believe and do good works, and again fear God and believe, yet again fear God and do good. And Allah loves those who do good".

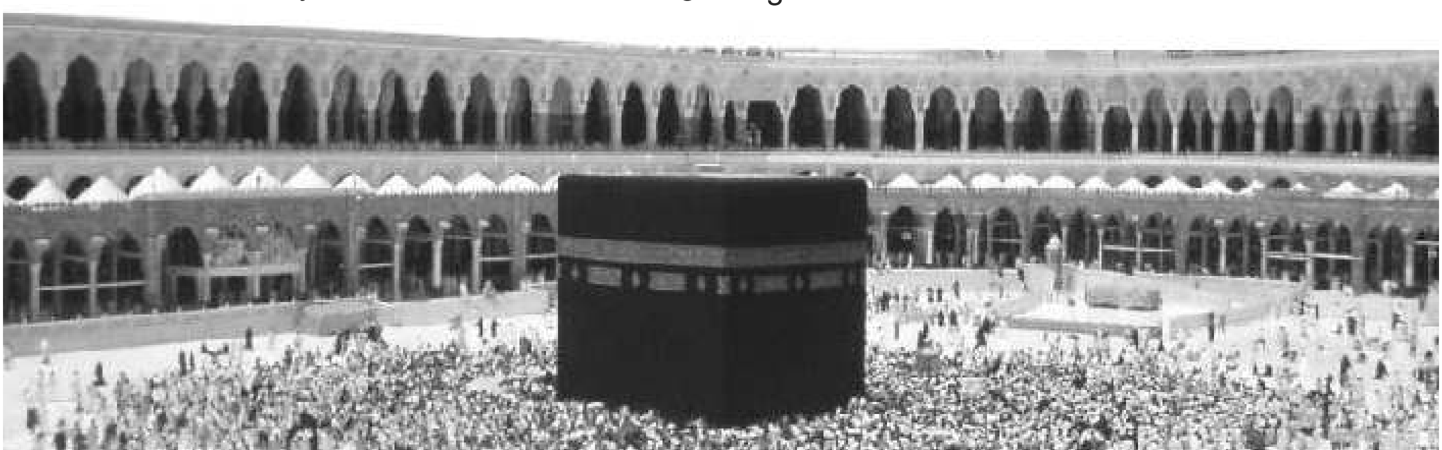
(Al-Maida, 94)

The verse does not mean, as may be wrongly inferred, that if a person believes and does good works, he can take any food. On the contrary, it purports to lay down a condition the observance of winch can secure a person against using a forbidden food, i.e., a food which is calculated to do him physical or spiritual- harm. The condition is that he should fear God and believe, and do good works; and it is evident that those who really fear God and believe in Him and do good works can never think of eating forbidden food. Indeed, a person may eat anything, if his partaking of it leads to his becoming pious and God-fearing; and it is clear that such food, the eating of which makes a person pious and God-fearing, cannot but be pure and clean, for it is only clean food which can bring about such a result.

Two important principles emerge from this verse: (a) that the things of this world having been made for the use and benefit of man are, as a rule, pure and clean; the forbidden things being only exceptions; (b) that clean and pure food exercises a beneficial influence on man's spiritual development, while unclean and impure food produces an adverse effect upon it.

Moreover, the verse lays down three stages of spiritual progress for believers. In the first stage, believers fear God and believe and do good works, while in the second stage they fear God and believe, their belief being at this stage so strong as to become a natural and constant source of good works which become as it were part and parcel of their belief, and in the third and final stage they fear God and do good to others which is not possible without perfect belief and good works, the mention of both of which has consequently been here left out as being understood. Thus the words "and do good works" have been omitted in the description of the second stage, while the words "and believe" have been replaced with the words "and do good" in the description of the third stage.

It should be noted that the expression "fear God" which has been repeated three times in the verse under comment is peculiar to the Arabic language and gives a very vast meaning, the root idea underlying the word being "to be ever watchful and to be ever taking God for shelter ". Similarly the expression "do good" is very vast in its significance.



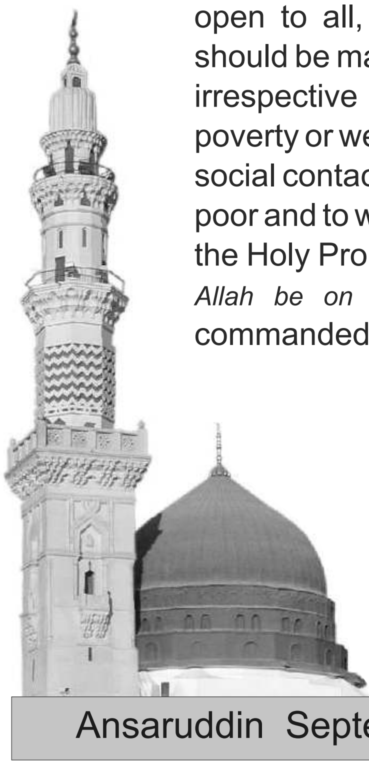
Dars-ul-Hadith

The Worst Feast is the One to Which only the Wealthy have been Invited.

Narrated by □a□rat Abū Hurairah, *Allah be pleased with him*: Said the Prophet of Allāh *peace and blessings of Allah be on him*: "The worst feast was the one to which the wealthy had been invited and from which the poor had been left out. And whoso declined an invitation (to a meal) he verily sinned against God and disobeyed His Prophet." *(Bukhārī)*

Explanatory Note

The measures adopted by Islam to regulate distribution of wealth, and to minimize the disproportion between high and low income groups, is an open book. In this respect, the social distinctions that perpetuate mutual rivalry and class struggle by dividing the rich and the poor into two distinct camps are the most objectionable and principal features of the episode. Islam has exerted in the extreme to remove this class struggle and to reconcile the emotional conflict. In this connection the first step it takes is to put all Muslims on an equal level as brothers. Again, in respect of rights, it has not permitted the public posts of profit to become the monopoly of one class, and has commanded that they should be open to all, and that appointments should be made on the basis of merit, irrespective of caste or tribe or poverty or wealth. In order to promote social contact among the rich and the poor and to weld them into one family, the Holy Prophet *peace and blessings of Allah be on him* has, besides this, commanded that when they arrange a feast, the wealthy must invite the poor also, and when asked to a meal by the poor, they should not decline to accept their invitation. The □adīth under reference emphasizes the august words of the Holy Prophet *peace and blessings of Allah be on him*. He says in very emphatic language: the worst feast is the one to which the wealthy have been invited and from which the poor have been left out. At the same time, he warns the wealthy that it is not permissible to them to decline the invitation of a poor man on the ground of his poverty and the Muslim who did so "sinned against God and disobeyed His Prophet." In another □adīth he says, "If a poor man invited me to a meal of goat's cooked feet, I would accept his invitation." In the course of yet another □adīth, it is said that once □a□rat Abū Bakr *Allah be pleased with him* inadvertently hurt the feelings of □a□rat Bilal *Allah be pleased with him* and of some other poorer Muslims. When the Holy Prophet *peace and blessings of Allah be on him* learnt this, he told □a□hrat Abū Bakr *Allah be pleased with him* to soothe the hearts of those who were aggrieved as "in the pacification of their hearts lay the pleasure of God." □a□hrat Abū Bakr *Allah be pleased with him* went straight to them and begged of his brethren to forgive him as he did not mean to hurt them. Can an unpleasant grouping emerge in a truly Muslim society, in the face of this teaching? Never. It is our own fault that, through disregard of Islamic teachings, we have encouraged the growth of rival camps in our social structure.



Abu Hurairah *Allah be pleased with him* relates that the Holy Prophet *peace and blessings of Allah be on him* said: He who observes the fast for a day in the cause of Allah will find that Allah has dug a moat between him and the Fire as wide as the distance between heaven and earth. *(Tirmidhi)*

Abu Sa'id Khudri relates that a man came to the Holy Prophet *peace and blessings of Allah be on him* and asked: Who is the best of mankind? He answered: A believer who strives with his person and his property in the cause of Allah. The man asked: And after him? He said: A believer who worships Allah in a mountain valley and spares people all mischief. *(Bokhari and Muslim)*



Writings of the Promised Messiah عليه الصلوٰة والسلام

DIVINE DECREE AND DETERMINATION

It should be remembered that though everything has been determined by Divine decree, yet this does not exclude science and knowledge as everyone has to acknowledge that the use of appropriate medicines, through the grace and mercy of God Almighty, benefits the patient. In the same way everyone who is bestowed comprehension of the Divine has to acknowledge as the result of experience that prayer has a relationship with acceptance. This is a mystery which has been demonstrated through the experience of millions of the righteous and our experience has demonstrated the hidden reality that our prayers have a magnetic quality which attracts the grace and mercy of God, though we may not be able to convince others of this verity through logical reasoning.

[Ayyam-us-Sulh, Ruhani Khaza'in, vol. 14, pp. 240-241]

Man is subject to Divine decree. If a human design should not be in accord with the design of God, no amount of effort can succeed in putting it into effect; but when the time of the design of God arrives, that which had appeared most difficult becomes easily available.

[Brahin-e-Ahmadiyya, Part V, Ruhani Khaza'in, vol. 21, p. 3]

TWO TYPES OF DIVINE DECREES

Divine decrees are of two types; one may be described as suspended, and the other as absolute. The operation of a suspended decree may be averted by the grace of God Almighty through prayer and almsgiving. The operation of an absolute decree cannot be averted through prayer and almsgiving, though God Almighty bestows some other benefit in return for them. In some cases God Almighty causes a delay in the operation of a decree. The knowledge of these two types of divine decrees can be gathered from the Holy Qur'an.

[Malfuzat, vol. I, pp. 157-158]

The Holy Qur'an has set out certain matters for the establishment of the principle that God Almighty is One and is the source and goal of everything from which foolish critics have deduced the doctrine of compulsion. He is the causa *causans* and is the Provider of all means. This is the reason why God Almighty has in some cases described Himself as the Cause of all causes in the Holy Qur'an, without mention of intervening means. A perusal of the Holy Qur'an discloses that at certain places these means have also been clearly specified so that man should pay heed to them. Besides, the Holy Qur'an specifies the punishment of evil and lays down penalties. If there was to be an unalterable system of Divine decrees and determination and man was to be under absolute compulsion what justification was there for these punishments and penalties?

PRAYER AND DIVINE DETERMINATION ARE JUXTAPOSED

It should be remembered that, unlike the atheists, the Holy Qur'an does not confine everything within the system of physical causes, but seeks to lead mankind to belief in the pure Unity of God. Most people do not realize the true nature of prayer, nor do they comprehend the relationship between prayer and Divine determination. God Almighty opens the way for those who have recourse to prayer and does not reject their supplications. Prayer and Divine determination are juxtaposed to each other. God has appointed times for both. His Providence has directed: Call Me, I shall respond to you.

That is why I have always said that the God of the Muslims responds to their supplications; but the god who has not created a single particle or who died under the scourging of the Jews, how can he respond?

It is not wise to attempt reconciliation between choice and compulsion on the basis of one's self-conceived and supposed logic and reasoning. This is a vain attempt. One must Honour Godhead and Providence duly and an attempt to comprehend the mysteries of Godhead is disrespectful.

TWO ASPECTS OF PRAYER

Divine decrees and determination have a close relationship with prayer. Prayer averts the operation of a suspended decree. Prayer is certainly effective against difficulties. Those who deny the effectiveness of Prayer are under a misconception. The Holy Qur'an sets out two aspects of Prayer. In one aspect God Almighty enforces His own will and in the other aspect He responds to the prayer of a servant. In the verse: We shall certainly try you with somewhat of fear and hunger *(2:156)* God Almighty requires obedience to His will. The meaning is that man's response to an absolute Divine decree must be: To Allah we belong and to Him shall we return *(2:156)*

The other time is of the upsurge of the waves of the grace and mercy of God Almighty; it is indicated in: call on Me; I shall respond to you *(40:61)* A believer should have knowledge of both these aspects. The Sufis say that a person's absolute dependence upon God does not become perfect without his being able to distinguish the proper place and occasion for supplication. It has been said that a Sufi does not pray till he recognizes that it is time for prayer.

Sayyed 'Abd-ul-Qadir Jilani *(may Allah be pleased with him)* has said that through prayer an unfortunate one is rendered fortunate. He has even gone so far as to affirm that deeply hidden matters, which resemble an absolute decree, can also be averted by prayer. In short it should always be remembered in connection with prayer that sometimes God Almighty requires obedience to His own will and at other times He grants the supplication of a servant of His. In other words He deals with His servant like a friend. The prayers of the Holy Prophet *peace and blessings of Allah be on him* were accepted on a grand scale and corresponding to this he stood very high in bowing to the will of God and in accepting it cheerfully. He lost eleven children, but he never asked “Why?”
[Malfuzat, vol. III, pp. 224-226]

It is the way of Allah that when an action proceeds from man its effect is duly manifested by God Almighty. For instance, when we close all the doors of a room, this is our action and the result it entails, namely, that our room becomes dark is the effect of our action manifested by God Almighty. This is God's eternal law. In the same way if we were to swallow poison in a fatal dose, this would doubtless be our action; our death following upon this action of ours would be God's action in accord with His eternal law. Thus every action of ours is followed by a Divine action that is manifested after our action and is its necessary result. This system operates both in that which is manifest and also in that which is hidden. Every good or bad action of ours creates an effect which is manifested after our action. The meaning of the verse of the Holy Qur'an: Allah has set a seal on their hearts *(2:8)* is that when a person does evil its effect is manifested by God Almighty on his heart and on his countenance. The same is the meaning of the verse: o when they deviate from the right course, Allah made their hearts perverse *(61:6)* that is to say, when they turned away from the truth God Almighty turned their hearts away from being in accord with the truth and in the end, in consequence of their hostility, a change was brought about in them and they were so corrupted that the poison of their hostility overwhelmed their natural light.
[Kitab-ul-Bariyyah, Ruhani Khaza'in, vol. 13, pp. 47-48]

MAN WILL HAVE NOTHING BUT WHAT HE STRIVES FOR

You have raised the objection that the Holy Qur'an shows that man acts under compulsion and is given no choice. You seem to have overlooked the verses which clearly indicate man's choice and his acquisition of good or evil; for instance: Man will have nothing but that he strives for *(53:40)* and striving is necessary for earning a reward. Then is it said: If Allah were to call to account for all they do, He would not leave a living creature on the surface of the earth *(35:46)* meaning that if God were to punish people for all that they do by their free choice no living creature would be left on the earth. Again it is said: Each one shall have the benefit of the good he does and shall suffer the consequences of the ill he works *(2:287)*. It is also said: Whoso acts righteously, it is for the good of his own self and whoso does evil bears the burden thereof *(41:47)*. Again it is said: How will it be when they are afflicted with a misfortune on account of that which their hands had wrought afore time *(4:63)*.

All these verses show that man has choice in his actions. In this connection Mr. 'Abdullah Atham has set forth the verse: They say had we any choice in the matter *(3:155)* and he argues from it that this proves compulsion. He is under a

misunderstanding. In this verse the word *Amr* means administration and governance. This verse sets forth the thinking of those who had said: Had we any share in matters of governance, we would have so planned that the trouble that was encountered in the battle of Uhud would have been avoided. In reply to them God Almighty said: Tell them all governance belongs to Allah *(3:155)*. They were admonished to obey the Holy Prophet *peace and blessings of Allah be on him* in all circumstances. This verse has nothing to do with choice or compulsion. The reference is to the thinking of some persons that if they had been consulted they would have proposed something different. God Almighty admonished them that the matter was not one for consultation but was a Divine commandment. It should be clearly understood that *Taqdir* means only the determination of a measure; as Allah the Glorious says: He has created everything and has determined its measure *(25:3)*.

This does not show that man has been deprived of choice. Indeed choice is a part of that measure. God Almighty having taken the measure of human nature and human capacity called it *Taqdir*, and as part of it He determined up to what degree man would have choice in his actions. It is a great mistake to interpret *Taqdir* as meaning that man is under compulsion not to take advantage of the faculties bestowed upon him by God. This might be illustrated by drawing attention to the mechanism of a watch which cannot continue to work beyond the measure determined by its maker. In the same way a human being cannot achieve anything that is beyond the faculties that are bestowed upon him, nor can he live beyond his allotted span of life.

GOD DOES NOT CONDEMN PEOPLE WITHOUT CAUSE

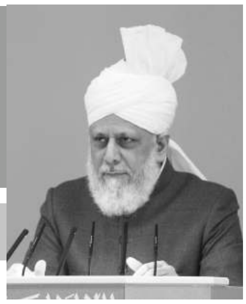
It is a grievous mistake to imagine that the Holy Qur'an has adjudged some people as deserving of hell as a matter of compulsion and that they have been compulsorily subjected to the authority of Satan. On the contrary, God Almighty had said in the Holy Qur'an, addressing Satan: O Satan! you will have no authority over My true servants *(15:43)*. Behold how clearly, does Allah Almighty proclaim man's freedom. This single verse should be enough to satisfy a just minded person. However, the Gospel of Matthew tells a different tale. Matthew states that Satan took Jesus to tempt him. This would mean that Satan had so much authority that he led a Holy Prophet by compulsion from place to place and directed him impertinently to prostrate himself before him. Again the devil took him to a high mountain and showed him all the kingdoms of the earth and their glory. *(See Matthew, 4:18.133)* Reflection would show that these verses illustrate that Satan possessed Divine powers. He took Jesus who was unwilling, to a high mountain by his own authority and exercised the power which belongs to God Almighty alone to show Jesus all the kingdoms of the earth. Your being convinced that the Holy Qur'an teaches that some people have been compulsorily condemned to hell or have their hearts sealed merely shows that you have never studied the Qur'an in a just manner. Consider what Allah the Glorious has said: Addressing Satan, Allah says: “I will surely fill hell with thee and with those who follow thee from among them, all together *(38:86)*.”

This shows clearly that God Almighty will not condemn people to hell without cause. He will so condemn only those who would have earned such condemnation through their misconduct. It is also said: He adjudges astray many through this world and guides aright many, but He adjudges astray only those who chose to go astray and are guilty of misdeeds. This means that man is judged by God according to his conduct; as when a person opens the window of his room that faces the sun the light of the sun naturally falls on his face, but when he shuts the window he creates darkness in the room by his own action.

As God Almighty is the Causa *Causans*, He ascribes both these consequences to Himself, but He has repeatedly expounded in His Holy Word that the misguidance which a person conceives is the consequence of his own mis-conduct, God Almighty does not wrong anyone as is said: So when they deviated from the right course, Allah made their hearts perverse *(61:6)*. At another place it is said: In their hearts was a disease, Allah caused their disease to grow worse *(2:11)* . That is to say God tried them and made their condition manifest. Then it is said: But Allah set a seal on their hearts on account of their disbelief *(4:156)*.

{Jang Muqaddas, pp 149-152)

RESPONSIBILITIES OF ANSAR



Extracts from Address by Hadhart Khlakifatul Masih V at Ansarullah Ijtema UK 2006

Day before yesterday, in the Friday Sermon, I had presented a survey of UK Jamaats. This survey should be enough to awaken your souls. Usually, the best period of earning is between the ages of forty and sixty. Look at your promises and look at your pledge. Look at the pledge you have made and the standard of your sacrifices.

It is narrated in a hadith that what you have spent on yourself or in the way of Allah is your saving. What you leave behind is of no use; it is no more yours. But there are limits set that you spend moderately on yourselves and spend only that which is lawful.

In the financial review that I presented on Friday, the sacrifices of the Ahmadis in Pakistan were the best of all. There was marked increase in sacrifices over the last year. Their total collection was also considerable. Why is it that while you were there, in spite of poor circumstances, you made great sacrifices, but when you came here, you began to think of other needs? Pay attention to this matter. The standards that you will set today will become models for this Jamaat. The high targets to which you wish to raise your future generations will have to be set by your own targets and achievements. In order to draw the attention of your future generations to these sacrifices, you will have to raise your own targets.

It has come to my notice that there is still considerable room for participation in Tharik-e-Jadid. There is need to seriously pay attention to that. In some Jamaats, more than a half of the members did not participate in Tharik-e-Jadid. The situation for Waqf-e-Jadid is perhaps also similar.

Ansar should now take up this responsibility that they have a role to play in increasing this number. Firstly, each Nasir should review his own situation that he is participating hundred % in these blessed schemes. Then each one should try to include his wife and children as well.

Then after raising the slogan of Ansarullah when your attention will be on these sacrifices, your other great responsibility, which is part of your pledge, is the protection of Khilafat. It is to inculcate the spirit of total obedience to Khilafat in your children and your wives with prayers, and to fulfil your duties to Allah the Exalted. Do not be satisfied with a superficial notion; rather nourish and wholly develop this sentiment within yourselves. The Jamaat of the righteous who were promised Khilafat were also promised special favours of Allah. The Promised Messiah *peace be upon him* was assured of the continuation of special favours and Insha Allah they will definitely continue. But as I said earlier, you should raise your standards so high to become a true believer that you are accepted on the same level as those given the promise of special favours. Do not merely keep an eye on the secular education of your children; provide them with a religious atmosphere in your homes. Link your children with Mosques and Salat centres. Draw their attention to acquiring knowledge of faith. Draw their attention to learning the Holy Quran. The mothers should help their children read the Holy Quran or seek the help of someone who can. Often, the 'Ameen' ceremony on completion of the Holy Quran is held, after which no further supervision is accorded. It is the duty of fathers to keep on drawing the attention of children to this matter. When they step into their youth, and begin spending time away from home, then they are no more in the control of their mothers. Keep a friendly relationship with them. When they come home, discuss with them what they see around them in the society. Guide them and help them to understand good from bad. By doing that, you will be able to influence your next generation in a positive manner; you will be counted amongst those believers who were promised Khilafat. So set virtuous examples in your worship, because Khilafat is conditioned with those devoted to worship. Pay attention to your financial sacrifices because it has a very significant connection with Khilafat.

PREDESTINY AND FREE WILL

By Hadhrat Mirza Tahir Ahmad Khalifatul Masih IV^rh^

The issue of destiny is a very complicated one, which has been debated through the ages by philosophers and divines alike. In almost every religion there is some reference to the nature of destiny.

We can divide those who believe in destiny into two major categories. Those with the commonly held blind belief in destiny portray it as predetermination by God of everything big and small. This view is popular with some cryptic sects of Sufis, who live a life apart from the common people. They claim that man has no control over anything. Everything is predetermined. As such all that happens is the unfolding of the grand plan of destiny, known only to God. This is a very problematic concept of the plan of things and inevitably leads to the question of crime and punishment, penalty and reward. If a man has no choice, then there should be neither punishment nor reward for his actions.

The other view is that of free choice, with destiny playing practically no role in whatever man decides and executes.

During the discussion on destiny, another important philosophical issue finds its way into the debate, adding further complications, and that is the question of pre-cognition. What does the pre-knowledge of God have to do with the things to come? That is the question, the answer to which has been rather poorly handled by both parties in the debate. We do not propose to enter into a lengthy review of the comparative merits of the arguments of the believers and unbelievers of destiny, but would only attempt to portray the Islamic viewpoint.

Destiny has many categories, each playing a distinct role in their respective spheres of operation, working simultaneously. The laws of nature reign supreme, and none is above the influence of them. This is the general plan of things which can be referred to as the widest concept of destiny. Whoever follows the laws of nature with a profound understanding of them, will gain some advantage over others who do not. Such people are always destined to benefit and to shape a better life for themselves. But none of them is predestined to belong to any specific grouping in relation to their being on the right or wrong side of the laws of nature.

There was a time in the era just preceding the Renaissance in Europe, when the Muslim world of the orient was far more advanced in its understanding of the laws of nature. The Muslims consequently were in a position to draw benefits attendant upon this knowledge. When, later on, this unprejudiced and open minded study of nature shifted to the West, it ushered in a new day of light of knowledge for the West, while the East began to plunge into a long, dark night of wishful thinking, superstition and dreaming. This is destiny of course, but of a different type. The only law which is predetermined in relation to this destiny is the unchangeable command that whoever studies nature without prejudices, and permits himself to be led to wherever the laws of nature would lead him, he would tread the path of eternal progress. This is the general and all-pervasive category of destiny which transcends everything, except the laws of destiny relating to religion.

Before taking up the discussion of destiny in application to religion, we should further explore some areas of this universal destiny of the laws of nature; in their larger global applications, they exhibit some features of predetermination, but of a different type than commonly understood. In this sense we are speaking of such seasonal or periodic changes in atmospheric balances, which represent a very complicated eco-system in which even distant events such as sun spots play a role. Similarly, the meteoric invasion of planets brings about certain changes, which are reflected upon the earth through corresponding variations in weathers, climates etc. These larger influences, together with periodic alterations in climates (which are caused by various factors, many of which are as yet undetermined), sometimes bring about subtle changes in the growth patterns of vegetative and animal life on earth. Again there are factors responsible for droughts or shifting of seasons from one part of the earth to another. Ice-ages and global warming, in alternation, are but some consequences of various cosmic influences.

However, these larger influences do not specifically effect an individual's life on earth, but in the final analysis, as individuals are all members of the Homo sapiens family, they are effected to a degree.

There is no evidence to indicate that each man's life is pre- ordained, and that he has no choice or option in choosing between good and bad, right and wrong. The Holy Quran categorically rejects the concept of compulsion, and clearly states that every human being is free to choose between good and evil: There shall be no compulsion in matters of faith. Surah Al-Baqarah *(Ch. 2: V.257)*

And: Allah burdens not any soul beyond its capacity. It shall have the reward it earns, and it shall get the punishment it incurs. Surah Al-Baqarah *(Ch. 2: V.287)*

And again: And that man will have nothing but what he strives for. Surah Al-Najm *(Ch. 53: V.40)*

However, in relation to religion, there are some spheres of destiny which are predetermined and unchangeable. They are referred to in the Holy Quran as the Sunnah of God. One such Sunnah is the destiny that God's messengers will always be victorious, whether they are accepted or not. If they are rejected, it is the opponents whose designs are frustrated. The prophets, their messages and mission must always prevail, regardless of how powerful their enemies may be -- a few examples in the living history of man are the confrontations between Moses *peace be upon him* and Pharaoh, between Jesus *peace be upon him* and his opponents, and between Muhammad *peace and blessings of Allah be on him* and his adversaries. The triumph of religion is what remains as the legacy of past struggles between prophets and their adversaries. Abraham *peace be upon him* and his faith, and those who uphold him and his message predominate the world. Moses *peace be upon him* and those who revere him, Jesus *peace be upon him* and his message, and the Prophet Muhammad *peace and blessings of Allah be on him* and what he stood for, almost dominate the entire world. But none is found today who uphold the cause and values of their opponents. This destiny does not come into play in other confrontations between men and men. The general rule there is that the strong will annihilate the weak. In religious destiny, it is the converse which becomes an inviolable principle.

Although the laws of nature run a smooth course and one does not normally find exceptions to the general rules, but according to the plan of things inferred from various verses of the Quran, the laws of nature known to us belong to many categories and spheres. They do not clash with each other within their spheres, but when they stand at cross-purpose with other laws, the laws which possess greater force always prevail over the weaker ones. Even a law of the widest and farthest influence can be defeated within a small sphere by a more powerful one operating against it. Thermodynamic and electromagnetic laws in opposition to the laws of gravitation can win in limited areas of influence. However, the gravitational law is much wider in its influence, and more far-reaching. As man's understanding of nature develops from age to age, things which would have been rejected as impossible are becoming conceivable and matters of commonplace observation.

In view of this introduction, according to Islam, if God decides to favour a special servant of His with a special manifestation of some hidden laws, such manifestations are regarded by the onlookers as miracles and supernatural events. But these things happen in accordance with the laws of nature, which are subtly controlled to bring about an amazing effect. Here, destiny plays a specific role in the life of a special servant of God.

Similarly, destiny can also be understood in relation to the genetic, social, economic or educational background of the individual, who seems to be a helpless product of circumstances. This helplessness of the individual makes his destiny, over which he has no control. Thus it is said that a rich man's child is born with a silver spoon in his mouth.

The circumstances in which a person is born, the society in which he is grown, the day-to-day game of chance which plays a role in everybody's life, the strikes of so-called luck in favour or against one, the accidents which one may escape or fall prey to, are all such areas where the individual has very little choice. Yet it may not be assumed that he was particularly targeted for such events or accidents which play an important role in the making or unmaking of his life.

Individuals who are born in homes riddled with poverty are far more likely to fall prey to petty or even serious crimes. Poverty is the most compulsive force of all factors which create and promote crime. If this is understood to be destiny, then it will cast a grave reflection on the Creator. So, first of all it should be clearly understood that destiny is only part of a grand scheme of things which does not issue particular edicts against

people in particular families. In a larger economic plan, there are bound to be more fortunate and less fortunate people with relative advantages and disadvantages. It is wrong to say that they were individually stamped by a maker of destiny, even before their births, to be born under certain specific circumstances. Yet there are other questions to be answered. How would they be treated in relation to the crimes committed by them, as against those who are born in comparatively healthier circumstances, and who have very few, if any, background factors to egg them onto crime? If the crime is the same, shall they be treated alike? The Holy Quran answers this intricate question in the following verse: No soul will be burdened beyond its capacity. Surah Al-Baqarah *(Ch. 2: V.287)*

This means that background factors, social and other, that surround a person, will certainly be taken into account, and he will be judged accordingly. In the sight of Allah, it is not just the crime itself which is mechanically punished, but all factors which go into the making of the crime are also brought into consideration, with the ultimate result that justice will be done. The fortunate and the unfortunate will not be judged with equal severity, and most certainly, license will be given to the environment and the background of a person who commits crime. Likewise, acts of goodness will be rewarded far more in the case of a man whose circumstances are likely to discourage him from doing good, than a man whose environment is one in which acts of goodness are taken for granted.

Thus the issue of destiny is highly complicated, but as the ultimate decision lies in the hands of the All-Knowing, All- Beneficent, All-Powerful and All-Wise God, in the final analysis, the dictates of justice will indeed prevail.

There are certain areas in which man is free to exercise his will, where he can choose between good or bad, right or wrong, and for which he will be held responsible. On the other hand, there are areas in which man has little choice of his own, and appears to be a pawn in the hand of the mover. The general plan of things in nature, which covers and controls the destinies of nations and people is one such area. The circumstances of a wider application make an individual of society completely helpless; he has no choice but to move along like a straw being carried by the waves of a river in spate.

(From an elementary study of Islam)

Continue from page 17

third of the inhabited world and more than that, moved the altars, the gods, the religions, the ideas, the beliefs and the souls on the basis of a Book, every letter of which has become law. He created a spiritual nationality of every tongue and of every race."

(Historie de la Turqu,, Vol. 2, page 76-77)

ALFRED GUILLAME

He wrote the following in his book Islam in regards to the battles fought by the Prophet:

Muhammad accomplished his purpose in the course of three small engagements: the number of combatants in these never exceeded a few thousand, but in importance they rank among the world's decisive battles.

REV. BOSWELL SMITH

"Head of the state as well as the Church, he was Caesar and Pope in one, but he was Pope without the Pope's pretensions, and Caesar without the legions of Caesar, without a standing army, without a body guard, without a palace, without a fixed revenue. If ever a man had the right to rule by a right divine, it was Muhammad for he had all the power without the instruments and without its supports. (Muhammad and Muhammadanism)

On the whole, the wonder is not how much but how little, under different circumstances, Muhammad differed from himself. In the shepherd of the desert, in the Syrian trader, in the solitary of Mount Hira, in the reformer in the minority of one, in the exile of Madinah, in the acknowledged conqueror, in the equal of the Persian Chosroes and the Greek Heraclius, we can still trace substantial unity. I doubt whether any other man whose external conditions changed so much, ever himself changed less to meet them.

MAJOR A. LEONARD

If ever any man on this earth has found God; if ever any man has devoted his life for the sake of God with a pure and holy zeal then, without doubt, and most certainly that man was the Holy Prophet of Arabia.

(Islam, its Moral and Spiritual Values, p. 9; 1909, London)

Report 33rd Annual Ijtema, Ansarullah, UK 2015

DIAMOND JUBILEE IJTEMA

By Mubarak Ahmad

This year, Majlis Ansarullah UK celebrated its Diamond Jubilee ijtema on 18th September over the space of three days. Special arrangements were put in place to mark the occasion, with preparations beginning well in advance of the event. Dr Ijaz-ur-Rehman was appointed as the Nazam-e-Ala of the Ijtema Management Committee and was assisted by eight Naib Nazam-e-Ala and 129 Nazmeen/Naib Nazmeen.

To ensure maximum participation, all Ansar members were sent personnel letters followed by telephone calls and text messages. Under guidance from Hadhrat Khalifatul Masih V *May Allah be his helper*, national Ansarullah presidents from 15 countries also attended the Ijtema. This Ijtema was of great significance as 75 years ago, in 1940, the foundation of Majlis Ansarullah was laid by Hadhrat Khalifatul Masih II *May Allah be pleased with him*. Delegates from Pakistan, Germany, Australia, Canada, Holland, Denmark, Malaysia, Norway, Spain, Sweden, Ghana, Nigeria, Syria and USA attended this blessed ceremony. The attendance was encouraging as 2,560 Ansar participated from the UK - the total attendance, including guests, was 3,191, an increase from the previous year.

At the start of each of the three days, the programme began with congregational Tahajjud followed by Fajr prayers, after which Dars-ul-Quran and a Dars from Rohani Khazain were delivered. The Ijtema programme was fully packed with educational and physical events, with Ansar brothers participating in and enjoying the various activities. Academic components of the ijtema included competitions in Tilawat, poem reading, written and extempore speeches and Hifz-e-Quran. Various sports competitions were also held.

DAY 1: OPENING CEREMONY, FRIDAY 18TH SEPTEMBER 2015

On 18th September 2015, the Ansarullah and UK flags were hoisted by Rafeeq Ahmad Hayat, Amir UK and Choudhry Waseem Ahmad, Sadar Ansarullah UK, as part of the ijtema inauguration ceremony.

The opening session was chaired by Amir Sahib, UK and following recitation and translation of the Holy Quran, Amir Sahib addressed the Ansar. His speech focussed on issues faced by Muslims throughout the world and the effects of terrorism on the propagation of Islam. Amir Sahib said that Islam is a peaceful religion but that the negative propaganda of some so-called Muslim groups is having a negative impact on the younger generation. The present situation was prophesied by the Holy Prophet *peace and blessings of Allah be on him* and a glad tiding was also given about the advent of the Promised Messiah *peace be upon him* and the establishment of Khilafat. Amir Sahib added that our success depends upon our truthfulness, good deeds, honesty and dedication towards the institution of Khilafat.

SECOND SESSION

The second session began with an inspiring speech on the comparison of "Islam and Contemporary Religions" by Syed Mir Mahmood Ahmad Nasir Sahib, a leading scholar on the comparative study of religions. His speech explored Islam, Judaism and Christianity in relation to their teachings and practices. He compared the teachings of various religions from a number of different aspects and illustrated the superiority of Islam.

The second speech was delivered by the Imam of the London Mosque, Ataul Mujib Rashid Sahib. The topic of his speech was the responsibilities of Ansar, with a particular emphasis being placed on worship and training of the younger generation.

The final speech of the day was delivered by Dr Muhammad Ahmad Ashraf, Naib Sadar Ansarullah Pakistan, on the establishment of Majlis Ansarullah by Hadhrat Musleh Maud *May Allah be pleased with him*. He described the

responsibilities of Ansarullah in relation to the consolidation of the Jamaat and services rendered for the benefit of humanity.

DAY 2: SATURDAY 19TH SEPTEMBER 2015

Sports and academic competitions began on the second day at 0930. Academic competitions included extempore/prepared speech in English/Urdu, poems, Tilawat recitation, Hifz-e-Qura and a quiz. Sports competitions comprised of volleyball, football and arm wrestling. International delegates also participated and enjoyed the competitions. A volleyball exhibition match between UK and Germany was won by the home team. A total of 380 Ansar members participated in the sports competitions.

SECOND SESSION

During the second session of day two, Maulana Abdul Majid Tahir Sahib, Additional Wakeelul Tabshir, delivered a speech on Zikr-e-Habib and a reflection on Dawat-e-Illalah (preaching). He described the intense desire of the Promised Messiah *peace be upon him* to preach and deliver the message of Islam to establish its superiority over all other religions. With various examples from the life of Huzur and of the early missionaries, he urged the Ansar to speed up our preaching activities.

The second speech was delivered by Maulana Akhlaq Anjum Sahib. The topic of his address was “Steadfastness of Divine Communities and Blessings”. He explained that Divine communities are always prepared to face challenges and that nothing could hinder their activities. As a result of their resolute character, they always remain triumphant. He gave various examples to elaborate how Sahibzada Syed Latif Shaheed and many others remained steadfast in the face of persecution.

Dr Ijaz-ur-Rehman Sahib presented an overview of Majlis Ansarullah's preaching activities and highlighted the important role of our charity walks in introducing the Jamaat.

Muslim Aldarubi Sahib surprised the audience when he explained that he was in the Lahore mosque during the 2010 terrorist attacks and was badly wounded. Various other speakers also had a chance to present their views and faith inspiring experiences.

Hafiz Muzaffar Ahmad delivered a speech on the 'Preaching Responsibilities of Divinely Guided Communities'.

A Mehfil-e-Mushaira was organised in memory of Ahmadi Martyrs.

DAY 3: SUNDAY 20TH SEPTEMBER 2015

On the third and final day of the ijtema, the opening session was led by Ch. Waseem Ahmad, Sadar Majlis Ansarullah UK at Baitul Futuh. The first speech was delivered by Tommy Kallon, Naib Sadar, who discussed the role of Ansar from the second chapter and the manner in which they could serve the Ansar and Jamaat in a better way.

Arif Mahmood Sahib and Haider Hameed Sahib shared their personnel experiences while preaching in the UK.

Nisar Orchard Sahib, Secretary Tarbiyyat UK, discussed the 'Benefits and Dangers of the Internet'. He explained that there is no doubt about the benefit of modern technology but that we must be fully aware of the extremely negative and dangerous effects on the younger generation.

Dr Ijaz ur Rehman Sahib spoke on the 'Aims and Objectives of Majlis Ansarullah' in the eyes of Hadhrat Musleh Maud *May Allah be pleased with him*.

During this session, various guests also addressed the participants, outlining activities in their respective countries.

Shamim Ahmad Khan Sahib, in-charge Ansarullah section, distributed prizes to runners up in the academic and sports competitions.

Ch. Waseem Ahmad Sahib, Sadar Ansarullah UK, addressed the ijtema and mentioned sacrifices made by companions of the Holy Prophet *peace and blessings of Allah be on him* and of the Promised Messiah *peace be upon him*.

CONCLUDING SESSION

The final session was graciously attended by Hadhrat Khalifatul Masih V *May Allah be his helper*. After recitation of the Holy Quran and nazm, Sadar Majlis Ansarullah UK presented the report for 2015. Hazur-e-Aqdas distributed prizes to the winners of the competitions, with Mitcham Majlis receiving Alam-e-Inaami and South region receiving first position for the year. Hazur-e-Aqdas then addressed participants, which was also telecast live internationally.

Huzur said that we were this year, celebrating the Diamond Jubilee, as 75 years ago, the foundation stone of Ansarullah was laid by Hadhrat Khaliftul Masih II *May Allah be pleased with him*. It is a good gesture to celebrate the jubilee as it reminds us of our responsibilities and also to analyse as to how much progress has been made on the projects which have been started. At the same time, we develop a sense of gratitude towards Allah the Almighty for the opportunities given to us to carry on working. If we are jubilant for this reason, then it is worth celebrating but mere happiness is of no significance. There are many organizations in the world that have existed for 75 years or even a century but with the passage of time, they do not remain loyal to the basic cause of their establishment. The example of the UNO is obviously clear - they have not adhered to their basic charter and have lost their ultimate goal and beneficence.

Huzur said that the spiritual communities, on the other hand, are established to gain the pleasure of Allah the Almighty, rather than to be jubilant for the sake of worldly gains. We must keep this sense of dedication and devotion amongst generation after generation of Ansarullah. This was the basic premise behind the creation of Ansarullah. It is obligatory to continue preaching, teaching the Holy Quran and explaining its beautiful teaching and training those who are around you. You are established to rectify the spiritual shortcomings of your Jamaat and move them towards a higher pinnacle. Thus, this was the purpose of establishing Ansarullah and today, you have to analyse yourself how much you have achieved in all these fields.

Huzur admonished that being a mere member of Ansarullah is of no use. We have to devote time and sacrifice in every way to acquire a state that generations of Ansar to come continue to progress in the way of establishing the superiority of Islam. We could only count ourselves as true Ansar if we are able to achieve that status.

Huzur mentioned reports of new fortunate members of the Jamaat who have excelled in their dedication, devotion, sacrifices and spirituality. May Allah enable them to progress with steadfastness and make them an example for those are slacking in any way.

Huzur said that if Ansar from all over the world endeavour to excel in every field, then they would be rightly celebrating and have a right to be jubilant. May Allah Almighty make this 75th year a milestone for ourselves to enhance in our activities, improve in practice and spiritual progress so that we become true helpers of Allah the Almighty.

The ijtema ended with silent prayer lead by Huzur-e-Aqdas *May Allah be his helper*.

TOP 10 LARGE MAJALIS 2015

1. Mitcham
2. Norbury
3. Mosque
4. Tooting
5. Baitul Futuh
6. Roehampton Vale
7. Putney
8. Upper Mitcham
9. Battersea
10. Deer Park

TOP 5 SMALL MAJALIS 2015

1. Bromley & Lewisham
2. Swansea
3. Wolverhampton
4. Leamington Spa
5. High Wycombe

TOP 5 LARGE REGIONS 2015

1. South Region
2. London Region
3. Bait-ul-Noor Region
4. Bait-ul-Futuh Region
5. North West Region

South West 1st in Small Regions

THE HOLY PROPHET MUHAMMAD ﷺ IN THE EYES OF NON-MUSLIMS

By Zia Shah *(Part 1)*

To give an unbiased yet positive account of his character to the readers, in this section, It is intended to quote some of the writings of Non-Muslim writers to illustrate how he appeared in the eyes of some of the Non-Muslim writers.

PRINGLE KENNEDY

Pringle Kennedy has observed (Arabian Society at the Time of Muhammad, pp.8, 10, 18, 21):

Muhammad was, to use a striking expression, the man of the hour. In order to understand his wonderful success, one must study the conditions of his times. Five and half centuries and more had elapsed when he was born since Jesus had come into the world. At that time, the old religions of Greece and Rome, and of the hundred and one states along the Mediterranean, had lost their vitality. In their place, Caesarism had come as a living cult. The worship of the state as personified by the reigning Caesar, such was the religion of the Roman Empire. Other religions might exist, it was true; but they had to permit this new cult by the side of them and predominant over them. But Caesarism failed to satisfy. The Eastern religions and superstitions (Egyptian, Syrian, Persian) appealed to many in the Roman world and found numerous votaries. The fatal fault of many of these creeds was that in many respects they were so ignoble ...

When Christianity conquered Caesarism at the commencement of the fourth century, it, in its turn, became Caesarised. No longer was it the pure creed which had been taught some three centuries before. It had become largely de spiritualised, ritualised, materialised ....

How, in a few years, all this was changed, how, by 650 AD a great part of this world became a different world from what it had been before, is one of the most remarkable chapters in human history .... This wonderful change followed, if it was not mainly caused by, the life of one man, the Prophet of Mecca ....

Whatever the opinion one may have of this extraordinary man, whether it be that of the devout Muslim who considers him the last and greatest herald of God's word, or of the fanatical Christian of former days, who considered him an emissary of the Evil One, or of certain modern Orientalists, who look on him rather as a politician than a saint, as an organiser of Asia in general and Arabia in particular, against Europe, rather than as a religious reformer; there can be no difference as to the immensity of the effect which his life has had on the history of the world.

To those of us, to whom the man is everything, the milieu but little, he is the supreme instance of what can be done by one man. Even others, who hold that the conditions of time and place, the surroundings of every sort, the capacity of receptivity of the human mind, have, more than an individual effort, brought about the great steps in the world's history, cannot well deny, that even if this step were to come, without Muhammad, it would have been indefinitely delayed.

MICHAEL H HART

He in his book The 100 has ranked the great men in history with respect to their influence on human history. He ranked the Holy Prophet Muhammad *peace and blessings of Allah be on him* as the most influential man in the human history. He wrote the following about the Holy Prophet Muhammad *peace and blessings of Allah be on him*.

My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels.

Of humble origins, Muhammad founded and promulgated one of the world's great religions, and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and pervasive.

The majority of the persons in this book had the advantage of being born and raised in centres of civilization, highly cultured or politically pivotal nations. Muhammad, however, was born in the

year 570, in the city of Makkah, in southern Arabia, at that time a backward area of the world, far from the centres of trade, art, and learning. Orphaned at age six, he was reared in modest surroundings. Islamic tradition tells us that he was illiterate. His economic position improved when, at age twenty five, he married a wealthy widow. Nevertheless, as he approached forty, there was little outward indication that he was a remarkable person.

Most Arabs at that time were pagans, who believed in many gods. There were, however, in Makkah, a small number of Jews and Christians; it was from them no doubt that Muhammad first learned of a single, omnipotent God who ruled the entire universe. When he was forty years old, Muhammad became convinced that this one true God (Allah) was speaking to him, and had chosen him to spread the true faith.

For three years, Muhammad preached only to close friends and associates. Then, about 613, he began preaching in public. As he slowly gained converts, the Makkahn authorities came to consider him a dangerous nuisance. In 622, fearing for his safety, Muhammad fled to Madinah (a city some 200 miles north of Makkah), where he had been offered a position of considerable political power. This flight, called the Hijra, was the turning point of the Prophet's life. In Makkah, he had few followers. In Madinah, he had many more, and he soon acquired an influence that made him a virtual dictator. During the next few years, while Muhammad's following grew rapidly, a series of battles were fought between Madinah and Makkah. This war ended in 630 with Muhammad's triumphant return to Makkah as conqueror. The remaining two and one half years of his life witnessed the rapid conversion of the Arab tribes to the new religion. When Muhammad died, in 632, he was the effective ruler of all of southern Arabia.

The Bedouin tribesmen of Arabia had a reputation as fierce warriors. But their number was small; and plagued by disunity and internecine warfare, they had been no match for the larger armies of the kingdoms in the settled agricultural areas to the north. However, unified by Muhammad for the first time in history, and inspired by their fervent belief in the one true God, these small Arab armies now embarked upon one of the most astonishing series of conquests in human history. (However, one should note that these were not offencive wars, limitation of time and space will not allow us to dwell onto a detailed analysis of these wars and conquests). To the northeast of Arabia lay the large Neo Persian Empire of the Sassanid's; to the northwest lay the Byzantine, or Eastern Roman Empire, centred in Constantinople. Numerically, the Arabs were no match for their opponents. On the field of battle, though, the inspired Arabs rapidly conquered all of Mesopotamia, Syria, and Palestine. By 642, Egypt had been wrested from the Byzantine Empire, while the Persian armies had been crushed at the key battles of Qadisiya in 637, and Nehavend in 642.

But even these enormous conquests -- which were made under the leadership of Muhammad's close friends and immediate successors, Abu Bakr and 'Umar ibn al Khattab did not mark the end of the Arab advance. By 711, the Arab armies had swept completely across North Africa to the Atlantic Ocean. There they turned north and, crossing the Strait of Gibraltar, overwhelmed the Visigothic kingdom in Spain. For a while, it must have seemed that the Muslims would overwhelm all of Christian Europe. However, in 732, at the famous Battle of Tours, a Muslim army, which had advanced into the centre of France, was at last defeated by the Franks. Nevertheless, in a scant century of fighting, these Bedouin tribesmen, inspired by the word of the Prophet, had carved out an empire stretching from the borders of India to the Atlantic Ocean -- the largest empire that the world had yet seen. And everywhere that the armies conquered, large scale conversion to the new faith eventually followed.

Now, not all of these conquests proved permanent. The Persians, though they have remained faithful to the religion of the Prophet, have since regained their independence from the Arabs. And in Spain, more than seven centuries of warfare finally resulted in the Christians reconquering the entire peninsula. However, Mesopotamia and Egypt, the two cradles of ancient civilization, remained Arab, as has the entire coast of North Africa. The new religion, of course, continued to spread, in the intervening centuries, far beyond the borders of the original Muslim conquests. Currently, it has tens of millions of adherents in Africa and Central Asia, and even more in Pakistan and northern India, and in Indonesia. In Indonesia, the new faith has been a

unifying factor. In the Indian subcontinent, however, the conflict between Muslims and Hindus is still a major obstacle to unity.

How, then, is one to assess the overall impact of Muhammad on human history? Like all religions, Islam exerts an enormous influence upon the lives of its followers. It is for this reason that the founders of the world's great religions all figure prominently in this book. Since there are roughly twice as many Christians as Muslims in the world, it may initially seem strange that Muhammad has been ranked higher than Jesus. There are two principal reasons for that decision. First, Muhammad played a far more important role in the development of Islam than Jesus did in the development of Christianity. Although Jesus was responsible for the main ethical and moral precepts of Christianity (insofar as these differed from Judaism), St. Paul was the main developer of Christian theology, its principal proselytizer, and the author of a large portion of the New Testament.

Muhammad, however, was responsible for both the theology of Islam and its main ethical and moral principles. In addition, he played the key role in proselytizing the new faith, and in establishing the religious practices of Islam. Moreover, he is the author of the Muslim holy scriptures, the Quran, (however, the Muslims believe and try to prove that it is the literal word of God), a collection of certain of Muhammad's insights that he believed had been directly revealed to him by Allah. Most of these utterances were copied more or less faithfully during Muhammad's lifetime and were collected together in authoritative form not long after his death. The Quran, therefore, closely represents Muhammad's ideas and teachings and to a considerable extent his exact words. No such detailed compilation of the teachings of Christ has survived. Since the Quran is at least as important to Muslims as the Bible is to Christians, the influence of Muhammad through the medium of the Quran has been enormous. It is probable that the relative influence of Muhammad on Islam has been larger than the combined influence of Jesus Christ and St. Paul on Christianity. On the purely religious level, then, it seems likely that Muhammad has been as influential in human history as Jesus.

Furthermore, Muhammad (unlike Jesus) was a secular as well as a religious leader. In fact, as the driving force behind the Arab conquests, he may well rank as the most influential political leader of all time.

Of many important historical events, one might say that they were inevitable and would have occurred even without the particular political leader who guided them. For example, the South American colonies would probably have won their independence from Spain even if Simon Bolivar had never lived. But this cannot be said of the Arab conquests. Nothing similar had occurred before Muhammad, and there is no reason to believe that the conquests would have been achieved without him. The only comparable conquests in human history are those of the Mongols in the thirteenth century, which were primarily due to the influence of Genghis Khan. These conquests, however, though more extensive than those of the Arabs, did not prove permanent, and today the only areas occupied by the Mongols are those that they held prior to the time of Genghis Khan.

It is far different with the conquests of the Arabs. From Iraq to Morocco, there extends a whole chain of Arab nations united not merely by their faith in Islam, but also by their Arabic language, history, and culture. The centrality of the Quran in the Muslim religion and the fact that it is written in Arabic have probably prevented the Arab language from breaking up into mutually unintelligible dialects, which might otherwise have occurred in the intervening thirteen centuries. Differences and divisions between these Arab states exist, of course, and they are considerable, but the partial disunity should not blind us to the important elements of unity that have continued to exist. For instance, neither Iran nor Indonesia, both oil producing states and both Islamic in religion, joined in the oil embargo of the winter of 1973-74. It is no coincidence that all of the Arab states and only the Arab states, participated in the embargo.

We see, then, that the Arab conquests of the seventh century have continued to play an important role in human history, down to the present day. It is this unparalleled combination of secular and religious influence which I feel entitles Muhammad to be considered the most influential single figure in human history.

SIR THOMAS CARLYLE

Talking about the fact that Hadhrat Muhammad *peace and blessings of Allah be on him* was illiterate he writes:

One other circumstance we must not forget: that he had no school learning; of the thing we call school-learning none at all. The art of writing was but just introduced into Arabia; it seems to be the true opinion that Muhammad never could write! Life in the Desert, with its experiences, was all his education. What of this infinite Universe he, from his dim place, with his own eyes and thoughts, could take in, so much and no more of it was he to know. Curious, if we will reflect on it, this of having no books. Except by what he could see for himself, or hear of by uncertain rumour of speech in the obscure Arabian Desert, he could know nothing. The wisdom that had been before him or at a distance from him in the world was in a manner as good as not there for him. Of the great brother souls, flame beacons through so many lands and times, no one directly communicates with this great soul. He is alone there, deep down in the bosom of the Wilderness; has to grow up so, -- alone with Nature and his own Thoughts.

Talking about his marriage he writes:

How he was placed with Kadijah, a rich Widow, as her steward, and travelled in her business, again to the Fairs of Syria; how he managed all, as one can well understand, with fidelity and adroitness; how her gratitude, her regard for him grew: the story of their marriage is altogether a graceful intelligible one, as told us by the Arab authors. He was twenty five; she forty, though still beautiful. He seems to have lived in a most affectionate, peaceable, wholesome way with this wedded benefactress; loving her truly, and her alone. It goes greatly against the impostor theory, the fact that he lived in this entirely unexceptionable, entirely quiet and commonplace way, till the heat of his years was done.

J. H. DENISON

J. H. Denison writes in his book, Emotions as the Basis of Civilisation, pp. 265 9:

In the fifth and sixth centuries, the civilised world stood on the verge of chaos. The old emotional cultures that had made civilisation possible, since they had given to man a sense of unity and of reverence for their rulers, had broken down and nothing had been found adequate to take their place. ..... It seemed then that the great civilisation which had taken four thousand years to construct was on the verge of disintegration, and that mankind was likely to return to that condition of barbarism where every tribe and sect was against the next, and law and order were unknown .... The new sanctions created by Christianity were creating divisions and destruction instead of unity and order .... Civilisation like a gigantic tree whose foliage had over reached the world ..... stood tottering ..... rotted to the core .... Was there any emotional culture that could be brought in to gather mankind once more to unity and to save civilisation? ... It was among the Arabs that the man was born who was to unite the whole known world of the east and south.

S. P. SCOTT

S. P. Scott writes in, History of the Moorish Empire in Europe, p. 126:

If the object of religion be the inculcation of morals, the diminution of evil, the promotion of human happiness, the expansion of the human intellect, if the performance of good works will avail in the great day when mankind shall be summoned to its final reckoning it is neither irreverent nor unreasonable to admit that Muhammad was indeed an Apostle of God.

LAMARTINE

Lamartine, a French historian, writes in his book, History of Turkey, p. 276:

Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, the founder of twenty terrestrial empires and of one spiritual empire that is Muhammad. As regards all standards by which human greatness may be measured, we may ask, is there any man greater than he?

If greatness of purpose, smallness of means, and outstanding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? The most famous men created arms and empires only. They founded, if any at all, no more than material power which often crumbled away before their eyes. This man merged not only armies, legislation, empires, peoples and dynasties but millions of men in one

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Cardiff Mosque

Responsibility to fund the construction of Cardiff Mosque is entrusted to Majlis Ansarullah UK. All Ansar are requested to be a part of this blessed project.

JazakAllah



